582 [601] Since the Lolo have practiced cross-cousin marriage for generations, there are no special kinship terms of address between wife's parents and son-in-law, and between father-in-law and daughter-in-law. The two clans of the son-in-law and daughter-in-law are bifurcated from the wife's clan, which in turn is bifurcated from the mother's clan. The relationship between the patrilineal and matrilineal clans is the closest as they are continuously interlinked through marriage. To illustrate this interrelationship between cross-cousin marriage and clan organization, the above figure is given.

In the solid rectangle, the three parallelograms represent three generations, namely, father, son, and son's son. The straight lines from the four corners A, B, C, and D denote their descending lineage, the male from father, son, to son's son, and the female from mother, daughter, to daughter's daughter. In the first generation, A and B are two males, each representing a clan and each having a sister. D, the sister of A, is married to B as wife; C, the sister of B, is married to A as wife, that is, A and B marry each other's sister. In the second generation, the children of A and B, because of the priority of cross-cousin [52] marriage, are also mutually matched, so that the son of A marries the daughter of B, and the son of B marries the daughter of A. Thus the children of A and B have a double cross-cousin relationship. To the son of A, the daughter of B is father's sister's daughter as well as mother's brother's daughter. To the daughter of B, the son of A is father's sister's son as well as mother's brother's son. In the third generation, again because of mutual cross-cousin marriage, the relationship reverts to the formula of the first generation. The daughter of A's daughter is married to the son of A's son, and the daughter of B's daughter married to the son of B's son. Thus each returns to her original clan. In other words, intermarriages between the clans of A and B are all cross-cousin marriages; thus in principle, cross-cousin marriages can be practiced without end from generation to generation.

605 835 Because of their priority in marriage, Lolo cross-cousins treat each other quite differently from the way brothers and sisters treat each other. Cross-cousins of the opposite sex who have preferential marriage privileges can make love freely among themselves; they can play and flirt with each other and eventually have sexual relationships. This is quite different from the strict relationship between brothers and sisters, who never act loosely toward each other. Therefore it can be seen how customs and traditions mold individual

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